

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

SATURDAY, JUNE 27, 1835.

NO. 35.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, Publisher and Proprietor.

TERMS—Two dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

A SERMON,

Delivered at an exhibition of a School in Sacred Music.

BY SYLVANUS COBB.

I will sing with the spirit, and I will sing with the understanding a so. 1 Cor. xiv. 15.

My young friends, you have been successfully engaged in learning the science of music, and in training your voices to its practice. I now invite your attention to a few remarks, which may aid you in the cultivation of your minds for acceptably worshipping God with singing. This is an important service in the exercises of devotion; and when every thing about it is right, it is a flaming chariot of heaven to lift up and bear the soul to God. But this service, in order to answer thus as a vehicle of transport, to convey the mind into sweet communion with God, must be performed,

1. In the spirit.
2. In the understanding.

1. When we sing to the praise of God, it must be in the spirit. 'God is a spirit, and they that worship him must worship him in spirit and in truth.'

But what is the spirit in which we must worship the Father! It must be in a godly spirit, or a spirit like God. 'God is a spirit,' saith Jesus. Now in order to know with what kind of a spirit we must worship God, we must know what kind of a spirit God is. For we cannot in sincerity, offer to any person praise which will be acceptable to him, unless we possess his spirit. For instance, when Nero, Emperor of Rome, caused the most cruel sufferings to be inflicted on the society of christians, showing the most perfect hatred to that class of people, no person could have sincerely rendered him praise which should have been agreeable to his feelings, unless he were possessed of Nero's spirit. Any person, to render him praise which would have been pleasing to him, must have possessed his hatred towards the christians, and his disregard of moral right. Had any persons come unto Nero with expressions of love for the disciples of Jesus, and of a deep interest for their welfare and success; and had he praised Nero for his love and good will towards them, and for his zeal and faithfulness in the support of their cause, and the protection of their liberty and peace, he would have been either chagrined or enraged, and probably both: chagrined, if he had not lost all moral sense; at the thought of his wickedness, which such a form of praise would bring home to his mind—and enraged at the suspicion, that by

ascribing to him a character and conduct so different from the fact, the person meant to censure and condemn him.

Let us imagine that there is a father so dreadfully depraved, as that he has voluntarily placed most of his children under such circumstances that he was sure they would become, and continue through life, extremely wretched. With a cool and deliberate view of the miserable result, he placed them under the circumstances which ensured it, and makes his providence with regard to them subservient to the increase of their ultimate miseries. Now it is impossible for you seriously to make out a song of praise which would be suitable and acceptable to this monstrous father, unless you possess his spirit with regard to his children. If you come to him with professions of love for all his children, and praise him for all his faithful loving kindness to his whole family, for his deep and living interest for their welfare, and for his constant and sincere endeavor to secure their best good—I say, if you come to him with such professions and such ascriptions of praise, you will be an offence unto him. It will be professing a spirit towards the children of his hatred, opposite to his spirit towards them; and it will be praising him for that parental kindness which he feels that he never exercised. If you will applaud such a character, you must make your songs of praise to be *orgies of ferocious revelry over human misery!* Your applause must be like the fabled chants of infernal spirits, who praised each other for their cruel arts in spreading wretchedness and wo!!

On the other hand, should you go to a father whose parental love embraces all his family, and who employs his abilities to their extent, and without partiality, to promote his children's welfare—I say, should you go to such a father, having in your heart the spirit of hatred towards any one of his children, you are unqualified to render him in sincerity, suitable honors. And should you offer him expressions of praise for his cruelty, or his indifference with regard to any one or more of his children, he would spurn you from his presence, as coming unto him with insult rather than praise.

So with respect to the worship of God. If God is a spirit of cruelty, then they that acceptably worship him, must worship him in the spirit of cruelty. If he is a spirit of partiality, he must be worshipped with the spirit of partiality. But if he is a spirit of impartial love, he must be worshipped with the spirit of impartial love. It is important then that we know the real character of God. Indeed, a knowledge of God is the foundation of all true and acceptable worship.

We will therefore renew the inquiry—what kind of a spirit is God? One of his inspired servants answers, 'God is love.' This is an unqualified expression of the undivided nature of the unchangeable God. It teaches us what he is every where, and at all times, and in every act of his power. It expresses his disposition towards all his creatures. 'The Lord is good unto

all, and his tender mercies are over all his works."

These direct testimonies concerning the unbounded goodness & mercy of God, are abundantly confirmed and illustrated by the information which the scriptures give us concerning his purpose of grace in Christ. Indeed, the most impressive and convincing evidence which the children of a kind father can receive of his goodness, is his works and his purposes touching their interest. 'And herein is manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live thro' him. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And if God spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things?'

What are the 'all things' which he will give us with Christ? They are the all things which the Father hath willed us in Christ.

'The Lord hath given us eternal life and this life is in his Son.' And to give us the assurance of being brought into the final inheritance of this blessing, Jesus 'hath abolished death, and brought life and immortality to light through the gospel.' And the Lord 'hath made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ; even in him, who is 'the Lord our righteousness,' 'the resurrection,' and the 'Life of the world.' It was a view of the accomplishment of this wonderful work of grace through Christ, that called down the holy choir of heaven to sing at the Redeemer's birth, 'Glory to God in the highest, on earth peace, good will towards men.'

My friends, when we consider our dependence, our morality, and our subjection to many evils; when we see the whole human creation groaning in bondage together, till now, even the bondage of corruption and death; and when from this dark picture we turn and view the theme of the angels, who saw in prospective view the work of the Redeemer—who saw salvation born, which shall swallow up death in the victory of immortal and glorious life—we can surely sing with the spirit, giving praise to God. We can sing in the spirit of love and joy.

But our love must not be confined to ourselves nor to any small party of friends. We cannot worship God with a partial spirit. We must worship him in a spirit like the spirit of God; and the wisdom of God is full of mercy and of good fruits, without hypocrisy, and without partiality. Consequently if we attempt to praise God with hatred in our hearts towards any soul that God hath made, our praise must be an abomination, being not in the spirit which God requires.

"Our God abhors the sacrifice,
Where not the heart is found."

The heart must be possessed of the spirit of God, that we may sing in the spirit of love, and of joy for ALL:—and

2. 'With the understanding also.' Some may suppose that this has reference to the knowledge of the science of music. This knowledge is important in its place: a degree of it is indeed indispensable to the performance of this service.—But I can see no reason for understanding the apostle to speak of such knowledge in this case. He is here laboring to show the importance of all religious exercises with regard to sentiment, being understood by the performer, and being expressed in such language and manner, as to be understood by the congregation, to their edification and profit. He "had rather speak five words with his understanding, than ten thousand words with an unknown tongue." Thus he would sing with the understanding, and to the understanding.

But we have reason to believe that there are many in the present day, who are in the habit of singing that, of which neither the singers nor hearers have the least understanding. See for instance, Watts' 83th H. 2d B.

"Life is the time to serve the Lord,
The time to insure the great reward;
The day of grace, and sinners may,
Secure the blessings of the day."

That it is the duty, and the only way of happiness in life for men to serve the Lord, there is no dispute. And as it respects the great reward which the scriptures speak of, saying, "in keeping the commands there is great reward," there can be no question that men insure and secure to themselves the enjoyment of it by walking in obedience.

But Dr. Watts meant by "the great reward," a future eternal heaven:—and the idea which the lines here quoted express is, that men may, by their doings in this life, secure for themselves the inheritance of immortal happiness. Yet he who wrote these lines, and many who are now in the habit of singing them, profess to believe that salvation is of free and unconditional grace. In another hymn he writes thus:

"His honor is engaged to save
The meanest of his sheep;
All which his heavenly Father gave,
His hands securely keep."

The sentiment of these lines is, that the eternal all of the elect, depends not on their doings in life, but on the faithfulness of Christ. That his hands securely keep all which the Father gave him. Consequently their eternal blessedness is secured by the hands of Christ, and not by any works of their own.

Do those who believe, and often times sing such sentiments, sing with the understanding when they chant the lines before quoted; that it is left for men to insure the great reward, and secure the blessing, of eternal happiness, by their own services in life? And again, when they sing,—

"Good God, on what a slender thread
Hang everlasting things!
Th' eternal state of all the dead
Upon life's feeble strings!
Infinite joy or endless woe,
Attends on every breath."

Do they sing this with the understanding?—The natural idea expressed by these lines is, that men's eternal states, whether they shall be happy or miserable, depend on their tuning the feeble strings of this mortal life. That these feeble strings are liable every moment to break, and thus,—

"Infinite joy or endless woe,
Attends on every breath."

i.e. if at one breath, we have not the feeble strings of life tuned right, and we should then die, endless woe would be our lot. But if we should live one breath longer, and at that breath should change the tone of these feeble strings, our eternal state would, by this one breath, be infinitely altered.

I say, do those who believe that the faithful hands of Christ will securely keep for an eternal state of blessedness all whom the Father

gave him, that their everlasting all hangs on the firm decrees of the great Jehovah,—

"Who speaks, and that Almighty breath
Fulfills his great decrees."

Do they, I say, know or understand any thing of what they are about, when they sing,—

"Good God, on what a slender thread
Hang everlasting things!
Th' eternal state of all the dead
Upon life's feeble strings."

Surely, this must be tuning the voice to mockery, rather than praise.

Perhaps you will say, that when they speak of men's securing the blessing of future heaven by their services here, and their eternal states depending on their management of the feeble strings of life, they mean the *non elect*, or those who are not given to Christ, and whom he has not engaged to keep. But what opportunity have they in this life, to secure the blessings of heaven? None. If there are any who are not given to Christ, there is no evidence in the Bible that Christ will do any thing for them—and there is no other Savior. Nor do these people believe that there is any way possible for the salvation of the non-elect. True, in this age, when all are fond of appearing liberal, and dislike to preach plainly that there are many lost sons and daughters of Adam for whom there never was any provision of grace, they often talk about a full provision for the salvation of all. But what do they mean by such talk? They believe that all men are born into the world totally depraved, incapable of doing or thinking right, until sovereign grace has changed their hearts. Consequently, they cannot first do any thing so good as to dispose God to convert them. His grace must first reach and change their hearts. This sentiment they will occasionally preach with plainness. And they will not allow that there is any way possible for sinners to be saved, but by God's giving them new hearts. The gospel provides no other way of salvation; no one can climb in any other way. If then God's gospel purpose does not provide or make possible any other way for sinners to be saved but by God's changing their hearts, and there are any whose hearts God will never change, what way is there provided for their possible salvation? None, surely. The language of the catechism is plain on this doctrine:—Did God leave all mankind to perish in a state of sin and misery? Ans. No; for God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to bring them out of a state of sin and misery into a state of salvation by a Redeemer. This plainly signifies that the rest, besides those who were elected, are left to perish in a state of sin and misery, without any provision of grace, and of course without any day of grace. What then do those who hold such sentiments mean, by singing about the 'day of grace, in which this class of sinners may secure the blessings of heaven? Surely there is no meaning in those songs as applied to the *non-elect*, neither can such lines have any rational application to those whose eternal good is secure in Christ.

Now, the songs from which I have been quoting, are not suitable to be carried into the temple of the living God at all. For even if men should sing them with the understanding, they would not be acceptable to God, because they contain a sentiment which is contrary to his spirit and purpose.

And furthermore, if they should attempt to sing such songs, having any proper understanding and realizing sense of the sentiment they utter, their souls would faint within them. There is not a person in this house, nor in the world, who could have strength to stand up, and sing with the spirit and understanding, the sentiment, that *infinite joy or endless woe*, hangs pending, to be turned one way or the other, by our every word, thought, and deed in life. An understanding sense of such a vast and overwhelm-

ing responsibility, such an infinite hazard hanging upon our every moment, would crush our minds, as the stupendous load of the strongest railway carriage, would crush the hand cart of a child. There are but few who realize the situation in which such doctrine represents them; and when it is realized, its dreadful weight tears away one mental cord after another, until the mind is made a wreck. It is only in the wallings of the *maniac*, that this dubious sentiment is sung with experimental understanding.

There are also some proper songs of Zion, which many, as we have reason to believe, sing without understanding. See the following:

"He comes to make his blessings flow
Far as the curse is found."

"Where he displays his healing power,
Death and the curse are known no more:
In Him the tribes of Adam boast,
More blessings than their father lost.
Let every creature rise and bring
Peculiar honors to our King."

These lines, though written by the same Dr. Watts, and sung by the same class of people as before mentioned, are written in accordance with the doctrine of the gospel. The sentiment is, that the blessing of life through Christ is designed, not for some only who are under the curse, but to extend 'as far' as the evil of sin and death which was introduced through Adam; and more abundantly—

"In Him the tribes of Adam boast
More blessings than their father lost."

So saith the Scripture:—For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. And who are they that shall receive this gift. See for answer the next verse:—'Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.' If we believe and understand such doctrine, we can understandingly sing the songs of Zion just quoted.

But with respect to those who believe that although the curse extends to all, the blessing will never extend, and was not purposed to extend, so far by one half—how can they understandingly sing—

"He comes to make his blessings flow,
Far as the curse is found?"

You, my friends, can swell your voices to the chanting of these lines, 'with the spirit, and with the understanding.' But they ought not to be taken upon the lips of those whose doctrines limit the final blessings of heaven.

Again, how can those who hold that there are millions of rational creatures, for whom there is no way of salvation, no provision of mercy in Christ, sing in the following strains?

"Let every creature rise and bring,
Peculiar honors to our King."

"Let all creation join in one,
To bless the sacred name
Of him who sits upon the throne,
And to adore the Lamb."

What understanding have they, when they are singing such lines?

Suppose twenty persons of us are taken captive by barbarians, and cast into prison. It was in disobedience to the orders of our government that we went into the particular strait where we fell into the hands of our captors. Nevertheless the President does not leave us all to remain and perish in that state of bondage, but out of his mere good pleasure he covenants to bring some of us out of our captivity into happy freedom.—He sends a force which executes his covenant of favor, and gives ten of us full and unrestricted liberty. Now, suppose we have composed some joyful songs, in praise of our President for our deliverance; but we know that every mention made to our neglected brethren who remain in prison,

of the partial act of our redeemer, will raise their enmity to him, and enrage their miseries; in this case, should we go and sing through the grates of their prison our joyful songs, and call on them all to unite with us in honoring and praising our deliverer? No; this would be too barbarously trifling with the wretchedness of the wretched.

So, if I believed that there are millions of my fellow-creatures for whom there is no way of salvation, no mercy in heaven; who came into being with such natures of total depravity, that they must necessarily hate God, until he changes their hearts, and whose hearts he will never change; and who will have their hatred of God increased and their miseries enraged at every mention made to them of the partial plan of redemption which elected some, and had no compassion for them, if I believed this, I say, I would not sing such lines as these:

"Let every creature rise and bring,
Peculiar honors to our King."

"Let all creation join in one,
To bless the sacred name
Of him who sits upon the throne,
And to adore the Lamb."

But with our faith and heart conformed to the gospel, we can sing these songs of Zion with the spirit and with the understanding. We can with propriety call on all creation to rise and sing the praise of our Redeemer; because, according to the gospel, all that is necessary to cause all rational creatures to comply with this call for praise, is that they know the truth. For in the gospel of Heaven's grace, we hear the voice of Jesus—"Sinners I have lived for you; I have died for you; I have tasted death for every man. It is your Father's will that all should live; in me He has given you life; and in me shall all be gathered. When I was on the cross, I held the world in arms of love. That love will never change. As well might heaven's throne dissolve as my love and mercy fail. My Father gives me promise, that I shall see the travail of my soul, and satisfaction find. And this will never be, until sin, and death, and every evil, are destroyed, and all the precious souls for whom I died are saved, and polished pearls set in my crown of glory." The spirit moves our hearts as we hear this gospel voice.

The theme inspires our souls to raise
The pious, joyful song of praise.

But pause a moment. Shall I trouble you to turn your thoughts again to human creeds?—Kind, believing parent; when you call your lovely children, and gather around the pleasant evening's fire, say, 'come, my loves, we will join and sing a song of grateful praise to God.'—But the moment this is uttered, suppose the question rushes to your thoughts, 'when these my tender offspring die, in whose hands will be their destiny?' And you are instantly seized with the belief of a doctrine which answers, 'their destiny will be in the hand of a Being, whose tenderest mercy for millions of his creatures will be infinite cruelty, and who will behold them with endless pleasure, in the writhings and contortions of immortal agony!' 'My children,' you would say, 'I am faint—I cannot sing—I must retire.' And you would hie to some lonesome retreat, and cast yourself down and weep.

Young ladies and gentlemen, who entertain us to day with the anthem and song; imagine for a moment that you were so unfortunate as to be in the faith of such doctrine, that when casting your eyes around this pleasant circle, you feel the persuasion that some of these loved associates will be doomed, and perhaps yourself with them, to wear eternity away in darkness, fire and pain, their voices tuned to the roarings of Satan, and the howlings of infinite torments! Ah, methinks you would feel to hang your harps on the willow, and sing in heavenly strains the joyful song no more.

But enough of this. We will return to the gospel theme. Here we inhale the breath of peace and joy, even 'joy unspeakable, and full of glory.'

From seeing the present hell of sin and woe, from hearing the death groans of gasping mortals; from hearing the voice of sorrow and of mourning, and the wailings of unbelief and fell despair, the gospel fakes our minds to that blessed era, when every sound of woe shall be hushed to eternal silence, and life, and love, and holy joy shall fill the intellectual whole! We feel the transport rise, and we can hardly wait to strike the chorus; and with the *spirit*, and with the *understanding* we can sing—

"His own soft hand shall wipe the tears
From ev'ry weeping eye,
And pains, and groans, and griefs and fears,
And death itself shall die."

Such praise rendered in the spirit and in the understanding, rises up a sweet incense to God, and is profitable to our own hearts. It mellows the soul with the love of heaven, and fits us for nobler joys. You know there cannot be a higher theme, than this which our faith embraces. And this, then, is the only faith which can enable us, with the spirit and the understanding, to sing with the heavenly host, 'Glory to God in the highest.' Amen. Boston Trumpet.

Original.

FOREKNOWLEDGE OF GOD.

"The foreknowledge of God, (says Mr. Buck,) is his foresight or knowledge of every thing that is to come to pass. This foreknowledge, says Charnock, was from eternity. Seeing He knows things possible in His power, and things future in His will, if His power and resolves were from eternity, His knowledge must be so too; or else we must make Him ignorant of His own power, and ignorant of His own will from eternity, and consequently not from eternity blessed and perfect. His knowledge of possible things must run parallel with His will. If He willed from eternity, He knew from eternity what He willed; but that He did will from eternity we must grant, unless we would render Him changeable, and conceive Him to be made in time if not willing, *willing*. The knowledge God hath in time was always one and the same, because His understanding is His proper essence, as perfect as His essence, and of an immutable nature."

"To deny this, (says Saurin,) is to degrade the Almighty; for what, pray, is a God who created beings, and who could not foresee what would result from their existence? A God who formed spirits united to bodies by certain laws, and who did not know how to combine these laws so as to foresee the effects they would produce? A God forced to suspend His judgment? A God who every day learns something new, and who doth not know to day what will happen to-morrow? A God who cannot tell whether peace will be concluded, or war continue to ravage the world; whether religion will be received in a certain kingdom, or whether it will be banished; whether the right heir will succeed to the crown, or whether the crown will be set on the head of an usurper? For according to the different determinations of the wills of men, of king, or people, the prince will make peace, or declare war; religion will be banished or admitted; the tyrant or the lawful king will occupy the throne; for if God cannot foresee how the volitions of men will be determined, He cannot foresee any of these events. What is this but to degrade God from His Deity, and to make the most perfect of all intelligencies a being involved in darkness and uncertainty like ourselves?"

From the foregoing deductions we learn that God from eternity foreknew every thing that was to result in the creation of man.—Before "the heavens were spread out as a cur-

tain," or the earth with its millions of sentient beings were spoken into existence, the Creator of all *knew* with unerring certainty the destiny of each individual. If "His knowledge of possible things must run parallel with His will," and if it be possible that one soul be eternally wretched, then it follows that God *willed* the misery of that soul. "What is this but to degrade God from His Deity, and to make the most perfect of all intelligencies a being involved in the darkness" of cruelty and malice? It may be said that the Almighty having formed man with certain volitions and powers, positively foreknew that these volitions would be so employed as to result in endless misery, without His *willing* that misery. Then it follows, that He foreknew results in His moral government to which His *will* was diametrically opposed, or in the event of which His will was not at all concerned. "But that He *did will* from eternity we must grant unless we would render Him changeable, and conceive Him to be made in time if not willing, *willing*." It is easy to perceive what system of theology renders the Deity thus changeable. When Universalists quote the passage, "God will have all men to be saved," it is contended that all who *will*, may be saved; in other words God will have all *who believe* to be saved. But did He *will* their salvation *before* they believed? If the answer be in the negative, then God is made to be willing "in time if not willing." If the answer be in the affirmative, it follows that Universalism is true, "or else we must make Him ignorant of His own will from eternity, and consequently, not from eternity blessed and perfect." For if He willed from eternity that all men should be saved from sin and made holy and obedient, "He knew what He willed," and if they are not all finally thus saved, He *willed* from eternity what He *knew* would never take place. If He willed Universal Salvation, and but *one* soul be irretrievably miserable, is He not "a God (to use the words of Saurin) who formed spirits united to bodies by certain laws, and who did not know how to combine those laws so as to foresee the effects they would produce?"

Some who contend for the licentious tendency of Universalism will say—If God *willed* from eternity that the whole human race should be saved, man has nothing to do to secure his salvation, and he may give full scope to his most grovelling appetites and desires. But let it be borne in mind that while the Creator's "power, and resolves from eternity," are pledged to redeem His creatures from the bondage of sin and death, He has given us His *revealed will* teaching us our duty to God and man. This contains His commandments which we are to observe and keep. The Psalmist says, "I delight to do thy will, O God," and the blessed Teacher has said "If any man will do his will, he shall know of the doctrine, whether it be of God." Jehovah *willed* that there should be seed-time and harvest, but who argues from this that men should desire the scourging famine and pestilence? He *willed* that the "king of day" should dart his effulgent beams upon this dark world that it might bring forth food for its inhabitants, but who chooses to grope in midnight darkness and "chaotic night"? He *willed* that Jesus of Nazareth should come among men to teach them of the great salvation, unfolding to them the most inspiring hopes of a blissful immortality. Who can desire because of this knowledge, to wallow in the filthiness of sin, and to wish that his being may end with the termination of his earthly life? "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again," 2 Cor. v, 14, 15.

B. B. H.

Original.

ETERNAL DEATH.

If any inquirer after truth wishes to know what is the penalty of the law of God, why just let him turn his attention to *Josiah Hopkins' 'Christian Instructor.'* This learned divine has shown, (no doubt to his own entire satisfaction,) that the penalty aforesaid, is neither '*temporal death,*' nor '*the evils we suffer in this life,*' nor '*spiritual death,*' nor '*limited punishment beyond the grave,*' nor the '*death of the soul, or annihilation*'—but, says he, '*it must be ETERNAL DEATH.*' There, now you have it. And if you want *proof*, Mr. Hopkins' book will furnish it. Hear him attentively: "Eternal death is threatened as the punishment of sin, throughout the Bible. 'The wages of sin is death,' but the gift of God is eternal life," Rom. vi, 23.—Here, that death which is the penalty of the law, is set in opposition to *eternal life.*" And here, kind reader, is the proof, (and the only proof pretended to be given, except a bare reference to Matt. xxv, 46,) that 'eternal death is threatened as the punishment of sin, throughout the Bible!' Verily, but this is a summary way of proving what the whole Bible teaches concerning the punishment of sin!

It is strange indeed that '*throughout the Bible,*' eternal death is threatened as the punishment of sin, and yet that '*eternal death is not once mentioned in any part of the Bible!*' This is a wonder which no common understanding revealed.

But seriously. We protest against proving the eternity of death by the use of the phrase *eternal life.* As to the passage cited by Mr. H. to establish his doctrine, we have only to say that neither the death nor the life there mentioned necessarily refers to the future state of being.—*Eternal life* is simply the knowledge of God and of Christ, be that knowledge possessed where it may, John xvii, 3. It will be time enough to define *eternal death* when it is ascertained that it is spoken of in the Scriptures. A. M.

New-London, Conn.

[We make the following admirable extract on the subject of Intolerance, from a late No. of the "Christian Advocate and Journal," the Methodist paper of this city. And what is better than all, it is from an editorial article. Why cannot the editors of that publication practice upon the excellent principles they have laid down? Would they then treat Universalists, and Universalism, as they have done? Methinks not.]

INTOLERANCE.

A spirit of intolerance is incompatible with the spirit of Christianity. Nothing but sin should excite the abhorrence of the Christian; and hence an excellent authority has said, "Be ashamed of nothing but sin." He who would proscribe another, or denounce him as unchristian, because he differs from him in opinion, or practises different from him in matters of indifference, is guilty of intolerance. He abridges him, as far as he can, of his inalienable rights, and evinces the same spirit of persecution which kindled the fires and invented the tortures of martyrdom. Give him the power, and he will exhibit all the attributes of a tyrant—a pope—a persecutor. In regard to all these things, we mean mere matters of opinion or usages of an indifferent character as it respects their morality or immorality, the man who says, "*I will—and you shall,*" evinces the veriest essence of a tyrant—and shows that if he had his adversary in his power, he would crush him by any means.

This is the spirit of intolerance against which Christianity so strongly remonstrates. And therefore he who makes mere matters of opinion a bar to Christian fellowship, evinces the spirit of persecution, betrays a want of that very religion for which he contends with so much zeal, and gives evidence of a weak judgment, or a

wicked heart, or both. What! Shall we who live in the nineteenth century undertake to revive the spirit of the sixteenth, and utter the anathemas of Heaven against all those who exercise the right of thinking and acting for themselves on mere matters of an indifferent character?—Is this zeal of God? Is this *Christian* zeal? No indeed! It is the fire of purgatory. And however much we may flatter ourselves that we are "doing God service" by employing this sort of zeal in behalf of little, nonessential things, we do but deceive our own hearts, and manifest the same spirit of proscription which first burned in the pagan's heart against Christianity, and then distinguished and disgraced a fallen Church in its conduct toward those who would reform her.

We care not where this spirit of intolerance exhibits itself, whether among the several sectarists toward each other, or among the several members of any one sect, or yet among all the sectarists toward Jews, Mahomedans, and Infidels—it is alike diabolical and anti-Christian—it never yet converted one sinner to God—never saved one erratic brother from his wanderings—nor reclaimed a heretic "from the error of his ways." On the contrary, it has filled the Church with darkness and confusion, built racks and gibbets, and kindled fires for heretics, drove many a skeptic into open infidelity, and peopled the regions of despair with reprobates.

It is an exhibition of unsanctified human nature wherever it is found, whether among pagans, Jews, or professing Christians—whether among Catholics or Protestants—or whether among the several sects of Protestants in their conduct toward each other—or lastly, among members of the same sect in regard to minor matters in which they may happen to dissent from each other. It sanctions coercion. It deprives another, as far as it can, of his imprescriptible rights. It is dictatorial in its tones. Its language is, "*I will, and you shall.*" It is, in a word, the intolerance of the dark ages, whitewashed and refined, so as to make it clime in with the improvements of the times—limited indeed in its operations by that impotency which arises from legal impediments and the restraints of public opinion.

It follows most inevitably that in the same proportion as this spirit of intolerance prevails is the spirit of true religion circumscribed; and also that the heart which feels its influence is not guided and prompted by the meekness and gentleness of Christ," but is exposed to the withering rebuke which he addressed to his erring disciples when they wanted to call down fire from heaven to consume their adversaries, "Ye know not what spirit ye are of." How many are there even now to whom such a rebuke might be appropriately applied?

CROSSING THE ALPS.

The following description of Alpine scenery we extract from Mr. Fay's "Minute Book—a series of familiar Letters from abroad," which is now, (and has been for some time,) publishing in that valuable periodical, the New-York Mirror, of which Mr. F. is one of the editors. It is a thrilling sketch, and the head will almost become dizzy in its bare perusal.

Much as we talk of nature, there are places where we feel that our previous conceptions have been dim and narrow. He, who crosses the Alps, will experience this sensation, mingled with a certainty, that thousands of painters and poets, and millions of others, live and die without even suspecting the power of scenery over the mind. Our journey across the Splügen was, to us, a day memorable for ever. Our recollections are of grandeur—gloomy vastness—awful solitude—eternal sublimity. There were moments, during the ascent, of a kind strange and new to me. Whoever seeks some-

thing "new under the sun," if he has dwelt on a plain, let him ascend a *veritable mountain*, and he will find it. Awe, amazement, gloom, wonder and *rapture*, during which you cannot smile, combine to elevate you. The road winds up, and up, and up—a mad stream, white with foam, thundering all day by its side—amid slopes and cliffs, forests and vales—then a plain and a poor hut, or a ragged town and some beggars. You pause and rest; and then, again, up and up—winding and turning—sometimes through tremendous ravines—sometimes by magnificent waterfalls—sometimes along giddy and yawning gulfs—yet, still, always up and up. Then the face of the earth changes, and the grass fades nearly away, and the naked, everlasting rocks lift their gray backs through the soil. The tempests of six thousand years have beaten against them. Now, the road steals through a desert of endless stones, broken and scattered about—now through a long, dark gallery, wet and dripping—now at the brink of a tremendous precipice, which your imagination would receive as the summit of any mountain; but, anon, the toiling, panting, sweating horses drag you around an angle of rock; and, lo! above you overhang other cliffs and other mountains in the sky; piles, swells and pyramids of snow and ice; and, so near their awful heights as to *startle* you, the white line runs yet higher and higher, and you believe not that it is your path still so far above you—and yet it is. The earth is now totally changed, and the temperature, and atmosphere, and heavens are changed. You wrap your heavy cloak around you in the biting cold. Dark clouds are rolling gloomily over your path, and the white snow shines beneath you, and the winter wind shakes violently the closed glasses of your carriage; and, as the road, still mounting and bending up and up, turns your face now to the right—now to the left—you catch, far below, such awful gleamings of sublime scenery—such dim, wild depths of azure—such forms of cold blue lifted and built up around you in the eternal silence, and shrouded in mist and storm, that your very soul is hushed and chilled, and you feel as if Death, the King of Terrors, had here fixed his home; and, were a *spectre* to stand in your path, or to lean and beckon to you from his car of rolling mist, you would behold him without starting, for your imagination can scarcely be more excited. A cataract, which, on the plain, would draw all Europe to it as a fashionable resort, is here no curiosity. Its lonely thunder swells and dies away in the interminable solitude. Twenty times we thought ourselves at the height of this stupendous road, and yet its zig-zag course appeared ever mounting far before us up and up, till the cold grew extreme and the darkness of night overlooked us; and we were completely lost and enveloped in heavy, wet clouds, rolling around us like a mighty ocean.

At length, the postillion, with his extra horses, announced that we were to commence the descent; and unharnessing his beasts, returned, at a full trot, toward Chiavenna. Gaspero had never before been here. It was now night. We were quite buried in cloud, and it commenced to rain. For a moment or two we were at a loss. Before us appeared only a brink, beyond which imagination painted a chasm of six or eight thousand feet. Gaspero stopped, and looked around, and we began to consider our resources for passing the night in the sky. At this moment, a gust swept our path. The white clouds floated off, and displayed our road descending in sudden angles down, down indefinitely. Off we started, upon a trot, committing ourselves to Providence. In little more than two hours, the roaring of the Rhine, through the village of *Splügen*, and the lights glimmering in the windows, announced our arrival; and we alighted, for the first time, at a *Swiss inn*.

MESSENGER & UNIVERSALIST.

SATURDAY, JUNE 27, 1835.

NEWARK, N. J.

Brs. Marvin, or Aaron Baldwin and A. P. Ely, will attend to any business pertaining to the Messenger in the above place, in the way of receiving and forwarding names of subscribers, receiving subscription money and receipting therefor, or in communicating any information which may be necessary in regard to the non-receipt of papers, &c. We particularly desire subscribers to give them prompt information of any delay in receiving the paper. We make every exertion to have it reach subscribers punctually.— They will be especially careful, also, if from absence or any other cause, two or three Nos. should accumulate in the P. O., to inquire for the back Nos., as it is customary, we are informed, in that office, if papers are not called for in their regular order, to lay them away by themselves, and back numbers are consequently liable to be overlooked if not particularly designated.

We are happy in being able to state that we now send between 45 and 50 copies of the Messenger to Newark.— We have had some talk of delivering it there by a Carrier. It is presumed the list might be considerably extended under such an arrangement; and if the paper is at all serviceable in emancipating the mind from the thralldom of superstition, its usefulness in that way can be much enhanced. Will our present patrons look about in the circle of their acquaintances, and see what additions can be made to the number, under such an arrangement, and communicate with either of the brethren named at the head of this article? P.

PRESBYTERIAN GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church opened its session at Pittsburgh, Pa. on the 21st ult. We have not been able to examine minutely all its proceedings, but from a cursory view it is plain that a spirit of commotion is in their midst. Our readers are aware that the last session was a somewhat turbulent one. The present will not probably be at all behind that. Many of its members exhibit quite a capacious spirit. A deep struggle appears to be going on between *old school* and *new school*, for the mastery. Crimination and re-crimination is bandied about in a manner not very creditable to a christian assembly, and particularly one professing a common-faith. In a political assemblage or contest, where the emoluments or honors of office are the prize, we (latterly at least) look for little regard for the feelings and interests of others. *Self* is the presiding deity, and the maxim appears to be recognized, and we fear quite too frequently acted upon, "that all is fair in politics." But it certainly requires no spirit of divination to foretell the consequences of such a course in religious affairs. It is easy to see how widely different should be the conduct of professing christians towards each other, and especially as before hinted, those of a common sentiment. *Do good to all, as you have opportunity—especially, the household of faith.*

One subject of contention which early engaged the Assembly's attention, was a resolution for the appointment of a new Stated Clerk, in place of Dr. Ely. It produced at different periods considerable discussion. One member hoped the resolution would be withdrawn, for says he, "we have exciting topics enough in this house already, without adding to the number." But Dr. Ely "hoped it would not be withdrawn." He was "as cool as a cucumber." He was satisfied of having done his duty as stated clerk, and if he had not always been wise, as an Editor, he would ask, "who is always wise?" He desired all who had come up with "documents all prepared," to "say all they had to say." A protracted debate ensued; several inquiries were proposed to Dr. Ely, which resulted in an explanation and defence at length, of himself. Many members wished to have the resolution indefinitely postponed. Others, however, thought that it was the duty of the Assembly, after the frank and manly explanation by the Clerk, to meet the resolution, and vote it down. The previous question was called for, and the resolution lost, ayes 98—noes 123.

As Dr. Ely occupies a prominent place in the Presbyterian ranks, and has also acquired some celebrity among Universalists for his labors of the last 12 or 18 months, the two following paragraphs from the discussion may not be without interest to our readers. They give the *pro* and *con*,

from two eminent members of the Assembly, and comprise about the substance of all that was said; and they will give, also, some little indication of the temper manifested in that body.

Dr. Miller said, "Moderator, I have a few words to say on this subject. I am in favor of the indefinite postponement. I take our present stated clerk to be the best we ever had; the most laborious, and faithful, and correct, by four-fold. And yet, while he richly deserves all this, for the great amount of labor he has performed, and generally with good intentions, still I have been often constrained to feel that it was a calamity to the Presbyterian church that he should have been its stated clerk. Some how or other, he has contrived to give his office a prominence, an exhibition, a connexion with a thousand other things that were unhappy and imprudent, and exert an unfavorable influence upon the church. I do not mean that he has done it designedly, but so it has happened, that he has made various publications, which have been, in the public mind, connected with his office, and drew down odium upon the church itself. I conceive that this has arisen from the peculiar structure of his mind, which we cannot hope to alter. Sir, all of us have our peculiarities of structure—our *monomania*. I rose for the purpose of expressing my hearty concurrence in the motion for an indefinite postponement.--- But I could not, as an honest man, do it without speaking on the other side a little; and I hope our respected brother, who has been the subject of this little conversation, will be the better for it. I would not, in the least degree, impeach his ministerial or personal character; but I have had, so long, occasion to mourn over these eccentricities of his course, in their bearing upon the character and interests of the Presbyterian church. I do not wish to make the expectation of his being about to resign, the ground of my vote for an indefinite postponement, but I hope he will be the better for this gentle castigation."

Mr. Wisner arose and said, "I was prepared to dismiss this matter, by an indefinite postponement, but the worthy father who has just set down has convinced me to the contrary. I was prepared to vote for it; under the expectation that no further criminating remarks would be had, but that the Assembly would take the explanations of the clerk. But has such a course been pursued by the worthy father? I believe there is not an individual in this house who has not been pained at hearing such remarks, and coming from such a quarter too. What an example has been set to the younger members of this Assembly! Look at these galleries, sir. Such is human nature that it takes keen delight in the disparagement of a man, and it makes little difference whether he be charged as a fool or a knave. For any man of his high character and standing to say that a deep injury has been inflicted upon the Presbyterian church for our stated clerk's peculiar structure of mind; and then to call this a gentle flagellation; and for us to leave it there, and postpone the subject, would be the most unkind and unbrotherly acts this Assembly could do. The father professes friendship for the stated clerk. Is this the course of friends? May God deliver me from such friends. I had rather cope with enemies. Sir, this is not the expression of excited warmth, but of proper feeling; of such, because I have asked myself how I should myself like to be treated so. After your stated clerk has been brought into an office of so much labor and drudgery, and has served you faithfully ten years, and then for the fathers of the church to get up and make such a declaration, how must he feel? I could not discharge my duty in protecting a faithful officer of this Assembly, if I had said less. I hope the resolution will not be postponed, but met; and that if this house feel as the last speaker feels, instead of thrusting at him behind his

back they will thrust at him before his face, and turn him out openly."

The first speaker quoted, may well say that Dr. Ely possesses a "peculiar structure of mind" which they "cannot hope to alter." It is too free, too independent for the "harness" of party. Or rather cannot confine itself to that species of *management* which strict party measures require. He has made various publications; we are told, which drew down odium on the church. Here is doubtless the grand difficulty. The speaker cautiously arranged his complaint in very general terms, and we might be told these publications were wholly connected with the Assembly.— Yet we have a strong presentiment, that the Dr.'s celebrated Sunday School discourse, as also his protracted discussion of the subject of Universalism, was not entirely out of the mind of the speaker on that occasion. In the general orthodox policy, it certainly was quite presumptuous for the stated clerk of the Presbyterian church of the United States of America, to think for one instant of holding a controversy on the despised subject of Universalism!

One singular feature in the discussion presents itself. In the course of it, Dr. Miller explained two or three times. He intended to "bear full testimony to the *fidelity* and *diligence* of the stated clerk; he had not charged *monomania* upon him; had neither called him knave nor fool;" but "as an honest man;" it seems, could not testify in his favor, without "speaking a little on the other side—without also referring to the very serious drawbacks upon his usefulness!" And to cap the climax, notwithstanding these "heavy drawbacks" upon the Dr.'s "usefulness," and his "injurious influence," Dr. M. thought the "resolution unwise and inconsiderate," and was decidedly in "favor of indefinite postponement!" which amounted to a rejection of it!! And then again, if the resolution was to be met and voted upon, "he should not shrink from voting according to his honest judgment," (which we take to be against the Dr.) notwithstanding he regarded him to be the best stated clerk they ever had—by four-fold!! That is, if we understand it at all, he wished to bear the fullest testimony to Dr. Ely's *fidelity* and *diligence*; was decidedly "in favor of indefinite postponement," whereby he was to be continued in office; considered him "the best stated clerk they had ever had, by four-fold," and yet, if the resolution was to be acted upon in any other way than by postponement, he must conscientiously vote him down! This may be a logic easily comprehended by a D. D., but for ourselves we confess we cannot understand it. Perhaps, however, Dr. Miller merely wished the vote introduced for an occasion to give his friend Ely a "gentle castigation," as he has kindly expressed it, that he might "be the better for it"!!

The reporter, (editor of the Evangelist,) closes his sketch of the proceedings on the question, in the following language:—"It is probable there was no man so obnoxious to the *ultras* as Dr. Ely, and as they could not hang him, we conclude they will hang nobody."

We cannot pretend to make even a general reference to topics introduced, from the great length of the proceedings, and therefore confine ourselves to some few particulars, indicative of the spirit indulged in that body, and in some cases, of the opinion entertained of the Assembly by its own members. Of the latter, the following remarks from a Mr. Gallaher, while the subject of Popery was under consideration, may serve as a sample:

No member, (says he,) feels more deeply than I do the importance of this matter, and the necessity of doing something. But, sir, it is entirely idle for you to attempt to do any thing, while you are tearing one another to pieces by your internal dissensions. I could name individuals distinguished for their zeal in speaking, and writing, and lecturing against the Catholics, who write just as bitter things against their own brethren in the Presbyterian church. I feel kind; I love the Presbyterian church. I am devoted to it, I can appeal to all who have known my course, if I have not labored for the Presbyterian church ever since I have been in the ministry. But we can do nothing great, nothing worthy, nothing answerable to our responsibilities, while our mutual confidence is thus broken up. Confidence is not only the capital of the commercial world, but of every Christian enterprise. It is in vain for us to attempt any foreign enterprise until confidence is restored.

Until we can learn to treat each other as brethren, our devices and resolutions and efforts will avail nothing. Four years ago the Presbyterian church might have done something with effect to arrest the progress of popery; but now you can do nothing; while those who would lead you on in the attack have their arms red to the elbows from their disgraceful scuffles with their brethren. Until we, by our good behavior, can recover the ground we have lost, we can do nothing.

The slightest observer of the political movements and contests for a year or two past, must be familiar with the term "collar men," as bandied about by political partizans; and however incredible it may appear, this cant phrase has actually found its way into the deliberations of a christian assembly—the highest judicatory of the Presbyterian church in the United States of America! It was introduced in the debate on the Report on the Memorial from the Pittsburgh Convention.

A protracted debate ensued on the Report of the Committee on the memorial from the Act and Testimony men, which was confined mainly to the first resolution reported by the Committee, securing to each Presbytery the full right of examination into the claims and qualifications of all ministerial applicants, and their prompt rejection, if need be, notwithstanding any testimonials they may have from other Presbyteries. In the course of it, some hard sayings were uttered. The most musical observations, we find in the following:

Mr. Stewart, a ruling elder from Illinois, said he intended to vote for the resolution. He liked it, not because it is constitutional, for it is not! but because it is common sense, and it is Bible too. And it will answer a valuable purpose where I live! it will enable us to keep out the Old School, and that is a prime object for us. If the motion should carry, presbyteries can act just as they please, and that will suit us right well in Illinois. Heretofore we could not move to the right or left, because we supposed the General Assembly would restrain us. But pass this resolution and we are free, and we will take care that they have no Old School in Illinois. We have one Old School church that has made us trouble, but pass this resolution, and we never will have any more. We think Old Schools are heretical, and they think we are heretical, and where there is a majority of the Old School they will purge out the New School, and then they will have a heap of peace. And if there is a majority of the New School, they will clear out the Old School, and then they will have good times, and have revivals, and not be disturbed with their opposition and noise. For my part, I like Old School men; good, honest, thorough going Old School men! I like them very well, only we don't want them in Illinois! they don't suit there, and if you pass this resolution, we shan't have them there. If you pass this resolution, you will divide the church according to elective affinity, and I hope it will pass, I came here with a strong desire to have the church stay together, but I have altered my mind. I hope the General Assembly will never come to Illinois. I don't wish to cast reflections, but I think the devil must have been highly pleased with what is going on.

The closing observation of Mr. Stewart reminds us of a remark by the celebrated Mr. Finney, copied into the *Inquirer* and *Anchor* of the 23d ult. and accompanied by some pungent remarks from Br. Williamson. Mr. Finney says,

"These things in the Presbyterian church, their contentions and janglings are so ridiculous, so wicked, so outrageous, that no doubt there is a jubilee in hell every year, about the time of the meeting of the General Assembly. And if there are tears in heaven no doubt there would be tears shed over the difficulties of the Presbyterian Church. Ministers have been dragged from home, year by year, and perhaps have left a revival in progress, and gone up to the General Assembly, and there heard debates

and witnessed a spirit by which their souls have been grieved, and their hearts hardened, and they have gone home ashamed of their church, and ashamed to ask God to pour out his spirit upon such a contentious body."

Br. W. thinks no blame should be attached to Dr. Ely for retreating from the controversy with Br. Thomas, to attend the Assembly. He argues that "the Dr. is a benevolent man"—he pities the condition of the damned in hell, and "wants to let them have a 'jubilee' occasionally"!!

Since the forgoing was prepared, we have received the remainder of the proceedings of the Assembly up to its dissolution, which took place on Monday the 8th inst. We have already occupied so much room, that we must defer any further examination till next week. P.

MINUTES

Of the Proceedings of the New-York State Convention. 1835.

1. The New-York State Convention of Universalists met, according to adjournment, at Cooperstown, on Wednesday, May 27th, 1835; and after uniting in prayer with Br. Menzies Rayner, proceeded to organize the Council by appointing the following officers:—Hon. WILLIAM BERRY, Moderator; Br. I. D. Williamson, Clerk; and Br. C. F. Le Fevre, Assistant Clerk.

2. Appointed Brs. Job Potter, A. B. Grosh and Seth Doubleday, jr. a committee to arrange the order of the public services on the present occasion.

3. Appointed Brs. D. Skinner, T. J. Whitcomb, and J. Britton, jr., a committee to receive requests for letters of fellowship and ordination, and report to this body during its present session.

4. The committee of general correspondence reported, That no cause of complaint had been presented to them during the past year. Report accepted.

5. Brs. S. R. Smith, P. Morse and T. J. Sawyer were appointed a committee of correspondence for the ensuing year.

6. Appointed Brs. J. Potter, I. D. Williamson and S. Van Schaack a committee to nominate delegates for the United States Convention.

7. The following resolution was adopted:—Whereas, it is known to this body that the brethren composing the Hudson River Association have appointed an extra session for the purpose of taking into consideration the propriety of a division of that body; and

Whereas, it has been intimated to this Convention, that an expression of its opinion upon the subject would be desirable by the said Association, therefore,

Resolved, That this Convention recommend a division of said Association, in such a manner as to form two Associations in the country now embraced in its territorial limits.

8. Adjourned to Thursday morning.

Thursday morning—9. Met, according to adjournment, and opened by prayer, from Br. A. B. Grosh.

10. A request from the Chautauque Association to be received into fellowship of this Convention having been presented through Br. M. B. Newell, Voted, that said request be granted.

11. Appointed the following delegates to represent this body in the United States Convention at its next session, to be held in Hartford, Conn., on the third Wednesday and Thursday in September, 1835, with power to appoint substitutes, in case they, or either of them, should be unable to attend. Ministering brethren—C. F. Le Fevre, S. R. Smith, G. W. Montgomery and D. Skinner.—Lay delegates—Col. C. Harsen, New York; S. Van Schaack, Albany; Hon. W. Berry, Homer; E. J. Stebbins, Clinton; I. Prescott, Geneva; A. G. Moore, Buffalo.

12. The committee appointed to receive requests for fellowship and ordination, reported in

favor of granting letters of fellowship to Brs. Maxcy B. Newell and Gustavus S. Ames.—Report accepted.

13. Voted, That when this Convention adjourn it adjourn to meet at Auburn, Cayuga County, N. Y.

14. Received requests from the Universalist societies in Albany and Oxford, N. Y., each petitioning that this Convention meet with them in the year 1837, or as soon hereafter as possible.

15. Appointed Br. Job Potter to deliver the occasional sermon at the next meeting of this body. Br. I. D. Williamson, substitute.

16. Appointed Br. D. Skinner to prepare the minutes of this Convention for the press, and publish them in the Magazine and Advocate, accompanied with a Circular: and that they be copied into all the Universalist papers in this State.

17. The following preambles and resolutions were adopted:—

1. Whereas the general and long established custom of wearing mourning apparel on the account of the loss of friends and relatives, is often attended with great inconvenience, and an expense frequently oppressive and grievous to be borne, especially by the poor; and whereas the custom can neither benefit the dead nor the living; therefore,

Resolved, That this Convention consider the wearing of mourning apparel unnecessary, and would recommend the general discontinuance of the custom.

2. Whereas the General Convention of Universalists, at its session in 1815, passed a resolution disapproving of the use of ardent spirits as an article of refreshment, which resolution has been confirmed by various public bodies of our order, at various periods, since then—and whereas the expression of the opinion of this Convention may have some beneficial tendency on this subject—therefore,

Resolved, That we consider the use of ardent spirits, by persons in a state of health, to be attended with many great moral and physical evils to all classes of society, and we therefore recommend a discontinuance of a practice so unnecessary and deleterious.

3. Resolved, That the person who shall deliver the closing address in the services of this afternoon, be instructed, in the name of this Council, to tender to the brethren in this place, the grateful thanks of this Convention for that kindness with which they have administered to our wants.

18. Adjourned at the close of the afternoon service, to meet at Auburn, as by a former vote.

W. BERRY, Moderator.

I. D. Williamson, Clerk.

C. F. Le Fevre, Assistant Clerk.

Sermons were preached by Brs. D. Skinner, C. F. Le Fevre, E. M. Woolley, I. D. Williamson, S. W. Fuller, M. Rayner, and A. B. Grosh.

Lay Delegates present—Charles Smith, Seth Doubleday, jr., Henry Cook, Esq. S. Van Schaack, Hon. Wm. Berry, Nathan French, A. Thayer.

Clerical Delegates present—D. Skinner, J. Britton, jr., L. C. Brown, Job Potter, C. F. Le Fevre, T. J. Whitcomb, I. D. Williamson, G. Messinger, jr. C. S. Brown, O. Whiston.

Visiting Clergy—Menzies Rayner, G. Sanderson, A. B. Grosh, J. Whitney, G. S. Ames, Jesse Bushnell, E. M. Woolley, A. K. Marsh, Aaron Kinne, S. W. Fuller, M. B. Newell, H. Gifford, A. C. Barry, W. H. Waggoner.

Original
DELIVERANCE FROM SIN.

That there are sincere and well meaning people who anticipate the eternal duration of sin and suffering, I fully believe. And I believe many of them, also, are ready to sink under the

awful apprehension which this sentiment involves. Could they but believe in the final termination of this universal disease, which brings death on all our race, they would "rejoice with joy unspeakable and full of glory."

Afflicted brother or sister, whoever you are, who believe that in the eternal world commingling curses and blasphemies will everlastingly salute the ear of Omnipotence, and that *sin* will never end, let us reason together on this momentous subject. Do you say, "we must not inquire into these matters; we must not be wise beyond what is written;" that "secret things belong to God," &c. I answer, we do not vainly attempt to develop God's inscrutable mysteries. His ways, and unrevealed intentions, are indeed "past finding out." But he has not left us wholly in the dark; he has mercifully given to us a revelation of himself and his purposes, suitable to our capacities, viz. the holy Bible, and commanded us to examine its pages; to "search the scriptures to see if these things be so;" to "prove all things," &c. Now if on searching the scriptures we find it plainly revealed that sin shall in due time be eradicated from the hearts of all God's creatures, or that the whole creation shall at some future blissful period be delivered from sin and the "bondage of corruption into the glorious liberty of the children of God"; if, I say, we find this doctrine written in the holy scriptures, surely it will not be improper for us to reason and rejoice together on a theme so glorious.

Do you ask, Where is it written that there will be a time when sin shall end? I answer, in the 9th chapter of Daniel we find a time "determined" on "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Who is "to make an end of sins," &c.? Christ; for we read, (see Matt. i, 21.) "He shall save his people from their sins." But are sinners his people? Certainly they are so designated in this passage, and St. Paul says, "Christ Jesus came into the world to save sinners." Yes, he came to save sinners from their sins, therefore, sinners are here represented as his people.

Was he sent into the world to save a *part* of mankind, or *all* mankind, from their sins? He was the "propitiation for the sins of the whole world." He came, then, to save the whole world from their sins. This, reader, you will grant; you cannot with consistency avoid this conclusion. Now will he ever accomplish the *whole* of his errand? Will he ever *finish* the work his Father gave him to do? Is sin so powerful that he cannot *wholly* remove it by the teachings of his spirit—*wholly* take it away by strength delegated to him from Omnipotence; by the *power* given him "over all flesh"? Has he undertaken to build, and can he not finish the work? Did he in the commencement of his mission expect to save all men from their sins, and will he be disappointed? Did he give himself a "ransom for all," and shall not the "ransomed of the Lord return to Zion" *sinless*? Is he the "Physician of souls," and is there one sin-sick soul in the universe that he either *will* not or *cannot* heal? I repeat, if any sin-sick soul shall remain eternally sick, is he one whom Jesus *cannot* or one whom he *will* not heal? Again, if sin shall never end, is it because Christ *cannot*, or because he *will* not, end it?

Examine these questions, reader, and I think you will be constrained to believe with me that if Christ came "to make an end of sin," he will forever end it. Yes, the time will come, we are assured, when the question shall be asked, "O death where is thy sting?" or where is sin? and it shall not be found in the universe of God.—Death will not be able to exclaim, behold my sting is eternal; behold sin shall never be eradicated from millions of the human race! No. The monster shall be silent. He, who in the scriptures is personified as man's last enemy,

shall be destroyed—Jesus shall prevail. "He shall save his people," all people, not *in*, but "from, their sins." Glorious day, when the "Lamb of God shall take away the sin of the world;" when our heavenly Father, the God of all love shall be no longer blasphemed; when Jesus, our divine master, the captain of our salvation, shall be no longer crucified afresh! And O, if this glorious consummation shall ever take place; if the time will come when sin shall end, and God's creation be purified from all uncleanness; will there not also be a time when there shall be no more misery, "no more sorrow nor crying, neither any more pain"; a time when "tears shall be wiped from all faces," and "man's chief end," yea, the chief end of *all* men, be, to "glorify God and enjoy him forever"?

Reader, what is the response of your own heart—what is the response of faith, hope and God-like charity? Think of these things; and O, learn to do justly, love mercy, and walk humbly with thy God.

Stamford, Conn.

LIMITARIAN EXPOSITION.

Br. PRICE.—During an interview with a Baptist friend a day or two since, the conversation turning upon the doctrine of the universal reconciliation, I quoted for his consideration, Eph. i, 10. To elude the force of the argument, he paraphrased it thus: "that in the fulness of times, he might gather together in one (PLACE) all things in Christ, (christians)." I suggested to him the consideration of the concluding clause of the verse, "both which are in heaven, and which are on earth, *even* in him, in whom also," &c. But this he regarded merely as an *amplification*! Did you ever hear this from any of your friends of the popular faith? To me it was new.

He also gave this, (in substance,) as the creed of modern predestinarians: "That God from all eternity, viewing prospectively the fallen condition of mankind, predestinated some to good works, and final everlasting salvation; and that predestinarians do not believe in Divine reprobation;" whereby we are to infer that mankind from all eternity deserved, in the foreknowledge of the Father, his infinite displeasure, and consequently torments without end; but that he determined to save some, for the purpose of his glorification, leaving the remainder subject to the power of Satan and misery forever. "The wisdom that is from above, is without partiality." —James.

We have before known of the same *evasion*, (Eph. i, 10,) of which our young friend speaks. He will find few individuals in the popular ranks disposed to meet this, and a vast number of kindred passages, frankly, and candidly. They will go on and mystify, and spiritualize away the plainest and most unequivocal declarations of scripture, and the moment they light on a confessedly figurative passage—a parable—which happens to speak of punishment, they will construe it literally, and found the most important doctrines upon it. Our young friend has much to learn here, and he will meet with many as singular expositions as the above, if he perseveres in his efforts to obtain light from his limitarian friends.

His good Baptist friend, it seems, does not believe in "Divine reprobation." We should think it a "reprobation," horrible enough in all reason, to be forced into an existence, which can alone end in untold agonies and despair.

VIRGINIA.

It is cheering to the heart to listen to the glad tidings which are constantly reaching us from

different sections of the South, of the rapid extension of the glorious gospel of the blessed God. Br. M'Cune of Mathews Court-House, Va. writes us under date of 15th inst. as follows:

"Times here are becoming more and more auspicious to our doctrine. The faith once delivered to the saints, and which is every where spoken against, is gaining strength daily. Its course is *upwards* and *onwards* in despite of all the opposition of the adversary. We intend forming a State Convention on the 23d inst. at which time we anticipate the formation of circuits and the establishment of circuit preaching. The measure, so far as I can judge, meets the entire approbation of all our friends; and if once put into full operation, I have no doubt of its advantage over any other plan that could be adopted at the South. May God prosper his truth among us, and aid us in our endeavors to build up his kingdom, and in the diffusion of pure and undefiled religion among men."

PRAYER.

We find the following in one of our exchange papers, quoted from Flacourt's History of Madagascar, as a form of prayer in use among the aborigines. How comprehensive and sublime! and what a contrast to many christian prayers!

"O Eternal! have mercy upon me, because I am passing away—O Infinite! because I am but a speck—O Most Mighty! because I am weak—O Source of Life! because I draw nigh to the grave—O Omniscient! because I am in darkness—O All-bounteous! because I am poor—O All-sufficient! because I am nothing."

Our acknowledgements are due Br. Skinner, for a copy, in pamphlet form, of the first and second Prize Tales inserted in the current vol. of the Magazine and Advocate. The first is entitled, "Edward and Cornelia," and was written by Br. L. C. Brown; the second, by Miss Emiline Rounseville, entitled "The first and last change." Together, they form a neat volume of 72 octodecimo pages, at 12 1-2 cts. single—\$1, per dozen, and \$6 per hundred.

Died.

In New-York, very suddenly, on Monday evening, 22d inst. SAMUEL WHITEMORE, Esq. aged 61. A more particular notice will probably be given hereafter.

Adjourned Meeting.

The meeting of the 2d Universalist Society stands adjourned to MONDAY EVENING, July 6th, at 8 o'clock.

Wanted.

In the family of the publisher of this paper, a Woman, or Girl, to do the housework. One who is kind to children and disposed to make herself useful and agreeable, will find a permanent situation (if immediate application is made), where she will have no occasion to complain of her treatment. A person from the country would be preferred.

Religious Notices.

Br. B. B. Hallock will preach at Anneville and Peekskill, 1st Sunday in July in place of Br. Bulkeley.

Br. Bulkeley will preach in Huntington, L. I. 1st Sunday in July.

Br. John Perry, of Philadelphia, will preach in Danbury, Conn. Sunday, 28th June, (to-morrow,) and at Saugatuck, first Sabbath in July.

Br. Hitchcock will preach in Darien, Conn. first Sunday in July, at the Schoolhouse near Jesse Whiting, Esq. in the morning, near Mr. Waterbury's in the afternoon, and at Stamford in the evening; and in Monroe, the 2d Sabbath in July.

Br. N. Dodge, will preach at New Windsor, Orange co. N. Y. the last Sabbath in June, (28th); July 4, at Milton; 1st Sabbath in July, at Milton; 2d Sabbath in July, at Poughkeepsie; 3d Sabbath in July at Peekskill; 4th Sabbath in July, at Croton forenoon and afternoon, and at Sing-Sing in the evening of the same day.

THE LIGHT OF THE SOUL.*

BY B. B. THATCHER.

Over winds and waves, far out
From the shadows of the shore,
I see the mariner's beacon
Its silvery splendor pour.

And sweeter is the sight
Than all the wealth untold,
That, o'er the Orman grottos,
Breaks forth in blazing gold.

Yet, built on earth's low strand,
That light may only show,
Where the fields of time are greenest,
And its blooms the fairest blow.

O dearer and diviner flame!
Oh changeless, changeless star!
Thou mind'st me of the one that shone
O'er the magi's wandering far.

Oh! shine for me, ye starry hopes,—
Immortal hopes in Him!
Ye are holier, and ye give more light,
As the mortal grow more dim.

Southern Rose Bud.

* Written off Charleston Light, at Evening.

ROMANTIC STORY.

The Rev. R. Warner, in his *Literary Recollections*, (says the Rural Repository.) relates a short, but romantic story, respecting a Miss Nancy Bere. This young lady was, at an early age, adopted by Mr. Hackman and his lady, under the following circumstances:

Her [Mrs. Hackman's] garden in which, alone, she found particular pleasure—stood in need, as is usual, in the spring season, of an active weeder; and John, the footman, was despatched to the poor-house to select a little pauper girl, qualified for the performance of this necessary labor. He executed his commission in a trice; brought back a diminutive female, of eight or nine years of age, pointed out the humble task in which she was to employ herself, and left her to her work. The child, alone amid the flowers, began to 'warble her native wood notes wild,' in tones of more than common sweetness. Mrs. Hackman's chamber-window happened to be thrown up; she heard the little weeder's solitary song; was struck with the rich melody of her voice, and inquired from whom it proceeded. 'Nancy Bere, from the poor-house,' was the answer.—By Mrs. Hackman's order the songstress was immediately brought to the lady's apartment; who became so pleased, at this first interview, with her *naïveté*, intelligence, and apparently amiable disposition, that she determined to remove the warbling Nancy from the work-house, and attach her to her own kitchen establishment. The little maiden, however, was too good and attractive, to be permitted to remain long in the subordinate condition of a scullion's deputy. Mrs. Hackman soon preferred her to the office of lady's maid; and to qualify her the better for this attendance on her person, had her carefully instructed in all the elementary branches of education. The intimate intercourse that now subsisted between the patroness and her *protégée* quickly ripened into the warmest affection on the one part, and the most grateful attachment on the other. Nancy Bere was attractively lovely, and still more irresistible from an uncommon sweetness of temper, gentleness of disposition, and feminine softness of character; and Mrs. Hackman, whose regard for her daily increased, proposed, at length, to her complying husband, that they should adopt the pauper orphan as their own daughter. From the moment of the execution of this plan, every possible attention was paid to the education of Miss Bere; and, I presume, with the best success, as I have always understood that she became a highly accomplished young lady. Her humility and modesty, never forsook her, and her exaltation to Mr. Hackman's family seemed only to strengthen her gratitude to her partial and generous benefactress. It could not be thought that such "a flower" as the adopted beauty, was

—born to blish unseen,
And waste its sweetness on the desert air,"

or that, however retired her life might be, Miss Bere would remain long the beloved *protégée* of Mr. and Mrs. Hackman, without being remarked, admired, and solicited to change her name. Very shortly, indeed, after assuming this character, such an event occurred; though, without, at that time, producing any propitious result.

A clergyman, of respectable appearance, had taken lodgings in Lymington, for the purpose of autumnal bathing, and amusing himself with a little partridge-shooting. The hospitable Mr. Hackman, ever attracted towards a brother sportsman by a sort of magnetic influence, called upon the stranger, shot with him, and invited him to his house. The invitations were repeated, and accepted, as often as the shooting days recurred; nor had many taken place ere their natural effect on a young unmarried clerk was produced. He became deeply enamored of Miss Bere, and offered her his hand. She for aught I know, might have been 'nothing loth' to change the condition of a recluse for the more active character of a clergyman's wife; but as the gentleman had no possession save his living, and as Mr. Hackman could not, out of a life estate supply Miss Bere with a fortune, it was judged prudent, under these pecuniary disabilities, that she should decline the honor of the alliance. A year elapsed without the parties having met, and it was generally imagined that Lethe had kindly administered an oblivious portion to both; and, with the aid of absence, had obliterated from their minds the recollection of each other. But such was not the case. At the ensuing partridge season, the gentleman returned to Lymington; and, with the title of 'very reverend' prefixed to his name, (for he had obtained a deanery in the interval.) once more repeated his solicitations and his offers. These—as there was now no obstacle to the marriage—were accepted. The amiable pair was united; and lived, for many years, sincerely attached to each other; respected, esteemed, and beloved by all around them. The death of the husband dissolved at length the happy connexion. His lady survived her loss for some time; and a few years ago, the little warbling pauper, Nancy Bere, of Lymington work-house, quitted this temporal being, the universally lamented widow of the Right Rev. Thomas Thurlow, Palatine Bishop of Durham.

CHANGE.

There is something beautiful in flowers. They seem to convert the world into a paradise, an Eden, a garden of the Lord. With choice perfume they fill the air, and awaken within the mind of the beholder, emotions of pleasure. But change is written upon them; and unless you seize them while they are fresh in bloom, they fade and are gone.

To the eye, they are beautiful; but clasp them firmly, as though they were substantial, and a change is at once experienced. The thorn meets your grasp, and pain follows. So it is with all the things of this transitory world. Those which appear the most beautiful, have secreted beneath their beauty, thorns of a poisonous nature; and he who grasps them to his heart, and places in and upon them, the hope and affection which belong only to God, learns, when it is too late, that a thorn has entered his breast, and left its poison there.

From this universal change, man learns to place his hope, his trust, his all, in that great and good Being, who changes not; who is without variableness, or the shadow of turning.

Universalist and Ladies' Repository.

WOMAN.

It is in the middle rank of life that we behold woman in all her glory: not a doll to carry silk and jewels, a puppet to be dangled by coxcomb children, an idol for profane adoration: revered to-day, and discarded to-morrow; always

jostled out of the true place which nature and society would assign her, by sensuality or contempt; admired, but not respected; desired, but not esteemed; ruled by fashion, not affection; imparted her weakness, not her constancy, to the sex she should exalt; the source and mirror of vanity.

We see her as a wife, partaking the cares and cheering the anxiety of the husband; dividing his labors by domestic diligence, spreading cheerfulness around her; for his sake, sharing the refinements of the world without being vain of them; placing all her pride, all her joy, all her happiness, in the merited approbation of the man she honors and loves.

As a mother, we find her affectionate, the ardent instructor of the children she has tended from their infancy; training them up to thought and virtue, to meditation and benevolence, addressing them as rational beings, and preparing them to be men and women in their turn.

Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. & 132 Chestnut-st. Philadelphia.

Balfour's Examination of Stuart's Exegetical Essays—75cts. Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

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—a work I would not be without for five times the price

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Just published in Pamphlet form, and for sale at this office.